inferior gods. Porphyrius in Eusebius thus
^ ttrf hres their sense, TOW Ala, rov
Prscp. Ev. 3. c. 9 Novv

TCI €v avnj! €§j)uiov~ 1. 3. c. 9,

By Zeus the Greeks understand that Mind of the world, which framed all things in it, and containeth the
whole world* — Agreeable wherennto is that of

KaA«rov/wv At'a, vovv
7rpar/3vra-, <p iravra
£7T£rat K:at TreiOafvcf

By Jupiter you are to understand that most ancient and princely Mind, which all things follow and obey,— And Eusebius himself, though not forward to grant any more than needs he must to Pugaus, concludes with this acknow-
Prac ET ledgment hereof: *i<rr<* o* Zsuc jui? K«0' ij i-3.c.is.

^ , .„, , , , - \ ~
Tfpp**^?|r; K'm aiflioioc ovaca, wcr?r€p TOIC TraAaioic ***f>MMro, Kara TOV nXovrap-^ov, «XX avroc o av

Not'c* « tMj» «'A«.n» r^iuovpyot;* Let Jupiter therefore
be* no longer that fiery and ethereal substance, which the ancient Pagans;, according to Plutarch, 8Upposed him to be; but that highest Mind, which was the maker of all things.— But Phor-nutus*' by Jupiter understands the Soul of the world, he writing thus concerning him ; <&nr£p Se

iJjHUic «irt* •^t'X'K SiocK<n;|iiOa, ourw icat o *Koapog ^vyyv* i vii r»ir ffi»v*j(ni»attv aiirms wu awr>| KaXarcu Zeuc, ama iiJ/ifi TOU; 0«w< T«fi Ujjv, KOI Sia TOUTO pamXauav o Zevc

Xi\trai TIOV oXw. *As we ourselves are governed by a soul, so hath the world in like manner a Soul,
thai containeth it; and this is called Zeus, being the cause of life to all things that live ; and there-
fore /.ens or Jupiter is said to reign over all

. . . » , , -

>Lihn» tlr Nfttur* Dcon cap. 2. inter Scriptores Mythologicos a

Tin*, <*»lc cditoi.